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Book Reviews.

ΛΟΓΙΑ ΙΗΣΟΥ. Sayings of Our Lord from an early Greek papyrus; discovered and edited with translation and commentary by BERNARD P. GRENFELL, M.A., and ARTHUR S. HUNT, M.A. With two plates. Published for the Egypt Exploration Fund by Henry Frowde, Amen Corner, London. Pp. 20. Price 2s.

Our readers have already had general information concerning the interesting discovery recently made by Messrs. Grenfell and Hunt of the Egypt Exploration Fund. Among several hundred papyri found in the rubbish heaps at Behnesa, the ancient Oxyrhynchus on the edge of the Libyan desert, 120 miles south of Cairo, was a single leaf written on each side in Greek uncials and containing a number of sayings of Jesus. One page is decipherable without much loss or difficulty, while the other, though less distinct, is also intelligible in large part. The sayings are apparently eight, and are as follows :

1. Καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

2. Λέγει Ἰησοῦς, ἐὰν μὴ νηστεύσῃτε τὸν κόσμον οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσῃτε τὸ σάββατον οὐκ ὀψέσθε τὸν πατέρα.

3. Λέγει Ἰησοῦς, ἔ[σ]την ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὥφθην αὐτοῖς, καὶ εὗρον πάντας μεθύοντας καὶ οὐδένα εὗρον διψῶντα ἐν αὐτοῖς, καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶ[ν].

4. καὶ . . . βλεις . . . [τ]ὴν πτωχείαν . . .

5. [Λέγει] Ἰησοῦς ὅπ[ο]υ ἐὰν ᾤσιν [. . .] εἰ [. . .] θεοὶ καὶ [. . .] σο[φ]οί εἰ[σ]ιν ἔστιν μόνος [. . .] τῷ ἐγὼ εἰμι μετ' αὐτ[οῦ]· ἔγει[ρ]ον τὸν λίθον ἀκεῖ εὐρήσεις με, σχίσον τὸ ξύλον καὶ γὰρ ἐκεῖ εἰμί.

6. Λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[οῦ], οὐδὲ ἱατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.

7. Λέγει Ἰησοῦς, πόλις ὑποδομένη ἐπ' ἄκρον [ᾧ]ρους ὑψηλοῦ καὶ ἐστηριγμένη οὔτε πε[ρ]εῖν δύναται οὔτε κρυ[β]ῆναι.

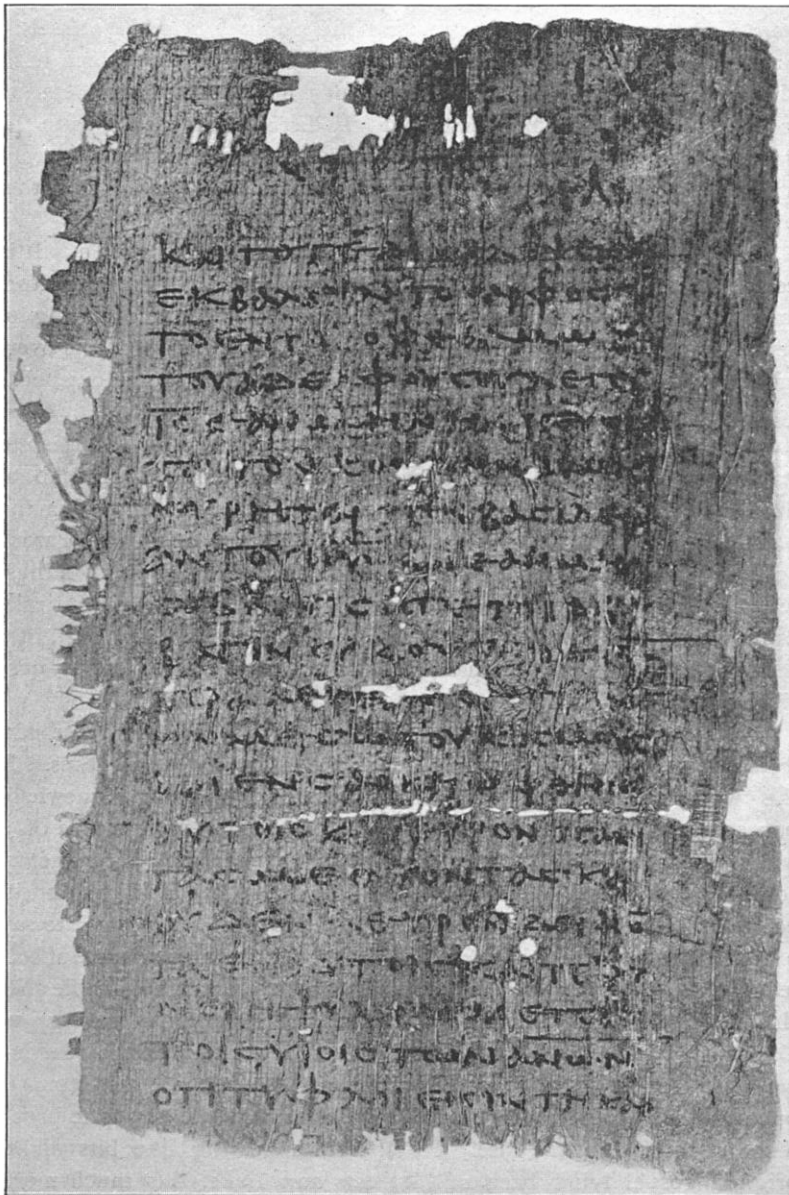
8. Λέγει Ἰησοῦς, ἀκούεις [ε]ἰς τὸ ἐ[ν]ώπιόν σου . . . το

These sentences are thus translated by the discoverers :

1. . . . and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
2. Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God ; and except ye keep the Sabbath, ye shall not see the Father.
3. Jesus saith, I stood in the midst of the world, and in the flesh was I seen by them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart
4. poverty
5. Jesus saith, Wherever there are and there is one alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.
6. Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.
7. Jesus saith, A city built upon the top of a high hill, and established, can neither fall nor be hid.
8. unto thy face (or presence)

Of the six reasonably complete sayings, No. 1 is identical with Luke 6 : 42, except for the position of *ἐκβαλεῖν*. The first clause of No. 6 is very similar to Luke 4 : 24, and employs the word *δεκτὸς*, which is used by Luke alone, while the second clause recalls strikingly Luke 4 : 23. But this apparent relationship with Luke's gospel to the exclusion of the others is rendered doubtful by No. 7, in which there is a parallelism with Matt. 5 : 14, with a possible conflation with Matt. 7 : 24, 25.

The chief interest naturally attaches itself to Nos. 2, 3, 5, where we have expressly attributed to Jesus sayings wholly without parallel in either the canonical or apocryphal gospels. These sayings give rise to many perplexing critical questions, but afford too few data for any safe conclusions. No. 2, as translated by the editors, is strongly Jewish, but it is not impossible that it is intended to be taken somewhat metaphorically, the two accusatives being those of specification. This is certainly possible in the case of *τὸν κόσμον*, the sense being "except ye fast as respects the world," *i. e.*, do without it, abandon it. In the second half such a construction is less probable, as the Greek expression is the ordinary cognate of the Septuagint for "keeping the Sab-



bath." None the less it is possible that the thought, as Messrs. Grenfell and Hunt suggest, is that of "making the Sabbath a real Sabbath;" or even of treating the observance of the Sabbath as work which itself should be avoided by the Christian. But while such an interpretation is not impossible, in the absence of any distinct knowledge as to the general character of the volume from which this page comes, the probabilities seem to be preponderatingly in favor of the Jewish-Christian origin of the sentence.

No. 3 is so complete as to make its meaning unmistakable. It is certainly novel, but hardly has "the genuine ring" of which the editors speak. It rather sounds like many another extra-canonical saying of Jesus, in which a saying or thought of the canonical gospels is overlaid or otherwise changed by an attempt at pseudepigraphic or apocalyptic writing.

No. 5 is by all means the most remarkable of these *logia*. Despite its imperfect shape, it is easy to see in its first sentence an echo of Matt. 18:20. But the second half, noble as it is in suggesting the possibility of having Christ's presence even when engaged in work (unless it is to be interpreted as meaning that Christ is in all things, or that effort must precede attainment, or indeed, finally, as mystical), cannot escape the same suspicion as that aroused by No. 3, viz., of a reworking by some of the many teachers of early Christianity—possibly of one of the gnostic sects.

Taken altogether, therefore, it is not easy to see that these few *logia* add anything to our knowledge of the teachings of Jesus. If they were written, as their editors seem justified in claiming, somewhere between 150 and 300 A. D., and were in any way representative of a widely accepted gospel, it is certainly remarkable that they have not in some way left more distinct traces of themselves or of their kind in ecclesiastical literature. The utmost that one dares at present to say of their value is (1) that they certainly throw light upon the nature of collections of *logia*, such as that of Papias; and (2) that it is possible that they represent a collection of genuine and apocryphal sayings of Christ made by some early Christians with Jewish-gnostic tendencies, with which Egypt teemed. It would be more satisfactory if one could add that they throw a direct light upon the synoptic problem, but such is not the case. So far from appearing like bits of an original gospel lying back of Matthew and Luke, they much more clearly hint at conflation or at other reworking. Whether this reworking was wholly intentional may be uncertain, but that we have here any

light upon an original Hebrew Matthew, a "gospel to the Hebrews," or a "gospel according to the Egyptians" seems absolutely without likelihood. It would be somewhat less hazardous to conjecture that they may be a bit of the *λόγια κυριακά* of Papias. But for even this there is little evidence. It is to be hoped that among the hundreds of papyri discovered by Messrs. Grenfell and Hunt there may be some that will throw light upon this fragment. S. M.

Die Sprueche Jesu die in den kanonischen Evangelien nicht ueberliefert sind. Eine kritische Bearbeitung des von Dr. Alfred Resch gesammelten Materials. Von JAMES HARDY ROPES, Instructor in the Divinity School of Harvard University. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896. Pp. viii + 176, 8vo. Texte und Untersuchungen, xiv + 2. M. 5.50.

Although the *Agrapha* of Dr. Resch published in 1889 in the same series was the first attempt to treat the subject fully and scientifically, it has not yet been superseded either as a thesaurus or as a critical study. As a thesaurus, indeed, it will probably be the standard authority for many years to come unless our acquaintance with early Christian literature is materially extended.¹ The critical value of the work, on the other hand, is seriously impaired by the writer's over-eagerness in his pursuit of *agrapha* which sometimes blinds his judgment, and by the influence of his theory of the origin of the synoptic gospels which he has since developed in his *Extra-Canonical Parallels*. These defects made a fresh examination of the material not only desirable but necessary. Hence the present volume by an American scholar trained under Professor Harnack.

The method pursued is simple but satisfactory. The seventy-four *logia* of Resch, forty-eight of his ninety *apocrypha* (thirteen of the 103 given in *Agrapha* being "apostolic apocrypha," and therefore outside the subject) with about thirty additional sayings—155 in all, including one accidentally omitted from the text and inserted in the appendix—are first separated into three classes. The first of these comprises the sayings which have not been really handed down to us as extra-canonical sayings of the Lord (1-73). The second consists of sayings which have been falsely ticketed as the Lord's through slips of memory (74-84). The remainder (85-154) are the *agrapha* proper. These last are again analyzed into three groups. Forty-three (85-127)

¹ This sentence was written before the discovery of the *Λόγια*.—ED.